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RELIGIONS ENEMIES.

WITH A BRIEF AND INGENIOUS Relation, as by *Anabaptists*, *Brownists*, *Papists*, *Familists*, *Atheists*, and *Foolists*, sawcily presuming to toss Religion in a Blanquet.

The Anabaptist. The Brownist.

The Familist. The Papist.

By JOHN TAYLOR.

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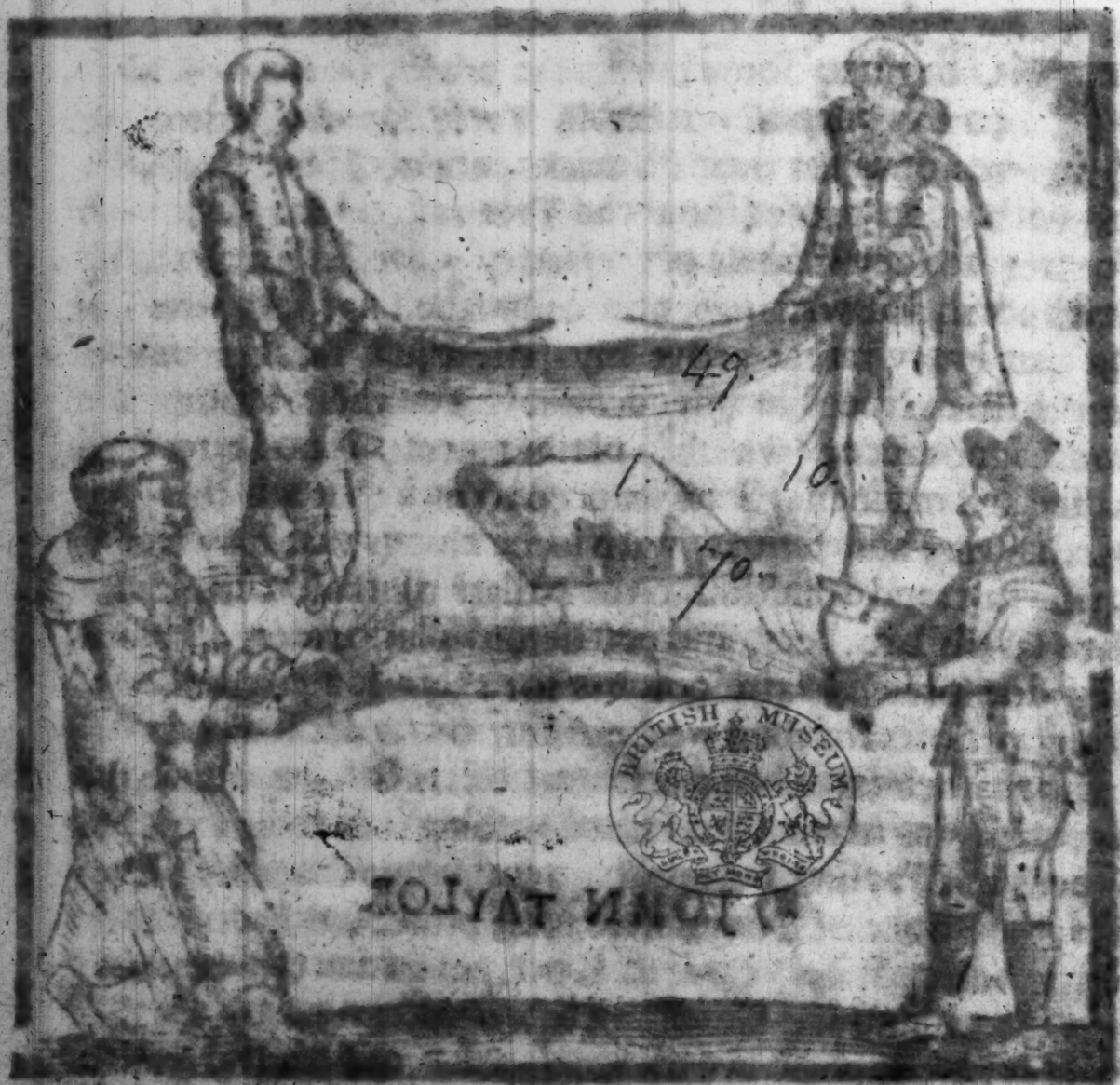

RELIGIONS ENEMIES.

WHEREIN IS DESCRIBED ALL their diverse and erroneous opinions *against the truth of the Gospel.*

TO begin to some purpose in prose, because nothing to any purpose either in Verse, poetry, Rime, or reason is for their stomacks, nor are they much affected with good prose (for as the Tree is knowne by the fruit it beares, so they may be perceived of what spirit they are by their speech and writings, and daily libelling. And to the end that I may rather prove my selfe a just reprehender of their follies, then an impudent rayler at their fooling and sawcie ignorance. (which in plaine tearmes is no better then malice and madnesse) I am induced to mix that which is materiall, true, and serious, with some things that may seeme harsh, tart, and distastfull to the pallats of these curious furious lavish Libellers, and pestiferous platformers: Indeed they doe pretend faire colours for their foule intentions, strong proofes for their weake Assertions and scandalous Aspertions, their talke being reformation, rectifying, mundifying, clarifying of the Church, and nothing is in their mouthes or pens but rayling and reviling against our Church of England, the Booke of Common prayer, preaching, Sacraments, Ceremonies, Rites, Orders, Government and Governours; for Governours and Government was instituted by the Patriarkes before the Law, by *Moses*, the prophets and priests under the Law, by our Saviour Christ Jesus and his Apostles

and succeſſours, ſince the time of the Goſpel, eſtabliſhed, confirmed, and ratified by Scriptures, Generall Councells, Ancient Fathers, Eccleſiaſticall Canons, Martyrs and Confeſſours, by Acts of Parliament ordained and decreed, and by all the aforeſaid Authorities continually uſed and daily practiſed within the Church of Chriſt Catholike, Apoſtolike and Militant over the face of the Earth, and received into this Kingdome when *Lucius* was King heere, and *Fleuthe-rius* was then Biſhop of *Rome*, who was the thirteeuth Biſhop of that See, *Anno* 179. ſo that the Inſtitution and practiſe of our Church and religion hath continued amongſt us neere 1500. yeeres, except when it was eclipſed by popery, even from the neere time of the death of ſome of the Apoſtles or their next ſucceſſours: For Saint *Ierome* ſaith that Saint *Iohn* the Apoſtle and Evangeliſt did live 68. yeeres after our Saviours paſſion, and that he dyed in the yeere of Chriſt 101. and that he out-lived Saint *Paul*, and Saint *Peter*, whom ſome improbable Authors ſay was the firſt Biſhop or Pope of *Rome*; alſo that he ſurvived *Linus*, *Anacletus*, and to the ninth yeere of *Clement*, the firſt biſhop of *Rome* of that name, ſo that by computation of time, Saint *Iohn* could be no leſſe then 120. yeeres of age when he dyed; ſo that our Church and Church-Government is no Innovation or noveltie, as theſe late licentious Libellers have malitiouſly belyed her.

But indeed it is no Innovation or Novelty, for the Church of God and the onely Spouſe of his only beloved Son *Chriſt Ieſus* to be deſpiſed, diſperſed, perſecuted, hated, ſcorned, jeered, contemned, derided, and traduced, for it hath been, is, and will be ever the markes & tokens of the true Church to be known from Heathens, Infidels, pagans, Atheiſts, Mahometans Hereticks, Hypocrites, Schiſmaticks and Sectaries, with the whole rabble of the Kingdomes of Satan and Antichriſt, for ſince the beginning the Devill hath been buſie to intrap and deſtroy her.

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By the word Church I do mean all the faithfull people of God that have ever been created, or that are to be to the end of the world, of what Nation, condition, or sex soever they be, if they make a conscience, to be obedient to Gods Lawes, and with gladnes embrace the Gospel of *Iesus Christ* in whose faith if they live here, they are (*in Grace*) his Church militant here, and dying in Gods favour they are, that are so departed, & shall be in glory his Church Triumphant hereafter eternall.

This Church hath many times bin so over-whelm'd with afflictions, tribulations and persecutions, that she seemed to be quite sunke, or sinking as S. *Peter* was when he walked on the Sea, *Mat.* 14, 31. then God in mercy hath still held forth his gracious hand of power, providence, protection and preservation, hath still supported, held her up, strenthned, comforted and delivered her, so that in dispight of the raging of Tyrants, the rigour of torments, the stormes and tempests of persecution, she hath still resplendently broken thorow and dispersed all the obscure clouds of the Devils malice, so that the gates of Hell hath never prevail'd against her.

This Church was, by the subtilty of the Devill, assaulted in paradice in the persons of our first Parents; This Church was persecuted by *Cain* when he murdered his righteous brother *Abel*; this Church was opposed and rebelliously murmured against by *Corah*, *Dathan*, *Abiram*, and their complices; this Church that was prefigured by the Arke of *Noah* that swom and floated when all the world else was drowned, & none were saved that were not in it, which Arke, maugre all stormes and tempests, was preserved and rested on the mountaine *Ararat*, which was a Type that the true Church doth rest upon the most High: this Church was also fore-shewed by the Bush that burned with fire, & was not consumed, which prefigured her preservation: & this Church was & is as the seamles coat of *Christ* not to be divided, this is that Church which these factius men would sink, burn, and rend in pieces, they being more merciles

then the raging waters, their blinde zeale more hot then the violent flaming fire, and their manners and civility farre leſſe then the barbarous ſouldiers.

The Arrians, Anabaptiſts, Browniſts, Donatiſts; Ertichcans, Familiſts, Marcianiſts, Montaniſts, Nicholaitans, Pelagians, Papiſts, Puritans, Nonatians, and all other ſorts of Hereſies and Sects doe ſtiffely hold and maintaine to their uttermoſt power that every one (in his owne opinion) in each of their Sects are the true Church, and under the colours of a feigned piety they are all in violent oppoſition againſt each other, in a diſunion and diverſity among themſelves, and all in a generall malignant inveterate hatred againſt the Government, the Governours, and of the true Church indeed.

God hath ordained certaine Orders, Degrees or Functions of men in this Kingdome for the defence, guard, guide, preſervation and ſalvation of mankind; the firſt is Kings, Princes, Potentates and Peeres (or Nobility) whoſe wiſdome and power may and have made Lawes and Statutes agreeable to Gods Word, the ſpring and Fountaine of which Lawes are derived from the Law of God: ſecondly, (under Kings and Rulers) there are the moſt right Reverend Fathers the Clergie for the Churches Government, and for the directing and guiding of the wandring and ſtraying Flocke of Chriſt, whoſe Learning, wiſdome, gravity, painfull life and example may draw ſoules unto God. And whoſe Office and Authority which they have from and under the King (as from Gods Lieutenant) is ſuch that they by impoſition of hands alwayes have done and doe (as occaſion requires) ordaine Miniſters for the Church, for the preaching of the Word to the people, for prayer for them, and for the true and due adminiſtration of the Sacraments to them; and alſo by their power to maintaine Order and Decencie in the Congregation, and in their Juriſdictions and charge to admoniſh, reprehend, and excommunicate all obſtinate and erroneous offenders, and (in fine)

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advance the Word of God, and make it propagate, and to trample on, tread downe, and suppresse all Heresies, sects, schismes, and needlesse and impertinent innovations, that might any way disturb the peace of the Church.

Thirdly, the Physitian is to be honoured, because hee is Gods Instrument for the health and preservation of the body, but as much as the soule (which is immortall) is in value above the body, which is fraile, transitory, and mortall, so far is the holy Function of a sincere and painfull Divine, (who is a physitian for the soule) to be preferd before any Physitian for the Body.

And fourthly, the Lawyer is to be reverenced and esteem'd for he is (or should be) the rule, square, guide, and rectifier of all our temporall Actions, a righter of wrong, a true and impartiall Decider and Judger of all matters of debate and controversies amongst men, concerning our houses, lands, debts, touching estate or losse of limbe or life, and all these are comprised under the title of the goods of Fortune; in which, were not the Lawyer expert, the Law it selfe is but a dead letter, and of no Force or Vertue: Now, as much as goods and all outward meanes, which are called the goods of *Fortune*, because they are uncertaine, here to day and gone to morrow, are short of the estimation of bodily life and health, so much is the Lawyer below the Physitian in use or estimation.

But men being constant in nothing but in wavering inconstancie, doe in a perverse and preposterous manner begin at the wrong end, and as they doe make more account of body, goods and Fame, then they doe either of their soules or everlasting happinesse, so much they esteeme the Physitian and the Lawyer above the Divine; I confesse them all to be as worthy of Honour as they are endued with Honesty, and each of them to be held in as much regard and Reverence as their paines and studies shall merit for their true service to God and man; yet, with *Mors*, I humbly desire to make *choyce of*

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the better part which shall not be taken from mee, Luk. 10. and 41. 42.

In the meane space, (amongst mutable and contentious spirits) Religion is made a Hotch potch, and as it were toss'd in a Blanquet, and too many places of *England* too much *Amsterdammified* by severall opinions; Religion is now become the common discourse and Table-talke in every Taverne and Ale-house, where a man shall hardly find five together in one minde, and yet every one presumes hee is in the right. The Booke of Common-prayer which was established by Act of Parliament by that good and godly King *Edward* the sixth, and after re-established by another Parliament, by that unparaleld and peerlesse princesse Queen *Elizabeth*, and continued since in the happy Raignes of two gracious Kings in the Church of *England* for the service of God these nintie yeeres; yet one would have it to be cast out now, holding it a false worship; another is angry at the vestments and habits of the Ministery; one will not kneele, another will not stand, one will sit downe, one will not bowe, another will not be uncovered, one holds all good manners to be popery, another that all decencie is superstitious, another that railes are Romish (which is false, for the papists have no railes in their Churches, nor any thing so convenient: One foolishly assumes and presumes to save himselfe, and some of his Neighbours too, by his good workes; another will be saved by a bare and lazie Faith that will doe no worke at all, and thus religion is puft and blowne to and fro with every wind of doctrine, and as it were toss'd in a Blanquet; but of this more largely hereafter in another part which will suddenly be printed, till when and ever it shall be my hearty prayers, that as there is but one Shepheard, that God in his gracious goodnesse and mercie would make us all one sheep-fold.

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